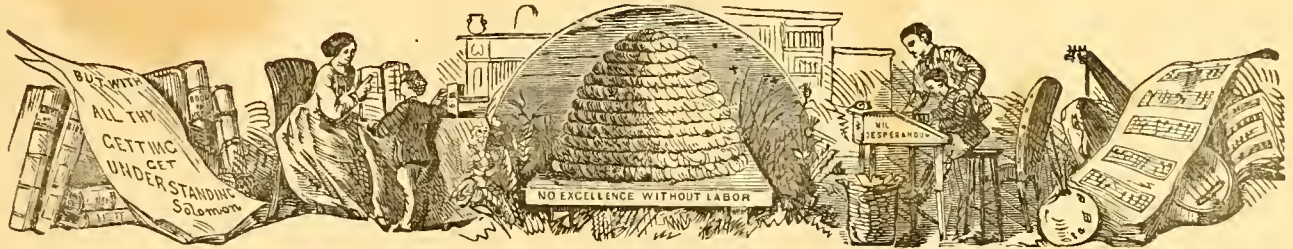


THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. XV.

SALT LAKE CITY, APRIL 1, 1880.

NO. 7.

HAPPINESS.

HAPPY, happy days of childhood! Who of us cannot look back to days of happiness spent in childhood? Unfortunate, indeed, is the person who cannot, for the happiness of childhood, alas! is the only real happiness that many persons are destined to see in this life. The miserable criminal who toils in the chain gang, or drags out a wearied and comfortless existence behind prison bars, as a result of his misdeeds, may have spent as happy a childhood as the most favored of earth's sons. The bloated drunkard whose only solace is the oblivion which strong drink produces may at one time have enjoyed all the innocent bliss that childhood knows.

The happiness of childhood is dependent rather upon health than wealth or worldly surroundings. The ragged, dirty, neglected children who take to the mud, like gutter-

snipes, and who make mud pies and play "pop" with clay, without restraint, appear to enjoy life quite as well as the pampered children of the rich. The little boy in the picture,

with his broken wagon full of stones, and his little sister with a load upon her head, are just as happy as if they were dressed in jeweled silks, and riding in the finest carriage in the land.

Nor is the happiness among children confined to any clime or race of people. Go among the ignorant, degraded Indians that roam over the plains, and live in squalid wickiups, and you will find their offspring indulging in the innocent sports of childhood with as much relish as the children of the more favored white race.

Nor is happiness in mature years so much the result of birth and station as many people imagine. This is something we



W. B. R. CHESHIRE

want our young readers to remember. We know that many boys and girls and men and women are apt to deplore their hard lot, and to grumble that fortune or somebody else has not favored them. They are apt to look with envy upon those who possess what they lack, and what they consider essential to their happiness, and give way to discontent, which lessens rather than increases their happiness.

Happiness is within the reach of the poor as well as the rich. It can be secured by obedience to the laws of God, which are also the laws of nature. We may secure it by striving to be cheerful and contented, and thankful for what we have. We may secure it by trying to make others happy, and we may do all these things though we are ever so poor. But if we violate the laws of God, and give way to repining and fault-finding, and if we are selfish and care nothing for the happiness of others, we can never be happy, though we may possess untold wealth.

The criticism of Goldsmith upon the national characteristic of the French people might serve as a key for us, whereby to obtain happiness. He wrote:

"They please, are pleased, they give to get esteem;
"Till, seeming blest, they grow to what they seem."

Happiness seldom comes from self-indulgence. We know that many persons are apt to imagine, when viewing with envious eyes the luxuries possessed by others, that if they only had them to indulge in they would be truly happy. But probably, if the truth were known, the possessors of those luxuries are no more happy than those who envy them.

On the other hand, self-denial is a fruitful cause of happiness. The faithful Elders who have been abroad upon missions will testify that they never were happier in their lives than when proclaiming the gospel to strangers, in a strange land. Without a cent in their pocket, without knowing where they would get their next meal, laboring without hope of earthly reward, having denied themselves the comforts of home and the society of family and friends, the Spirit of God and the consciousness that they were doing their duty made them supremely happy. And here we have the true source of genuine happiness—the happiness that reasoning beings of mature years can enjoy. Children may be happy in their innocent sports, because unconscious of care or trouble. The inebriate or the victim of opium may imagine himself happy when under the exhilarating influence of the deadly drug or the liquid poison; but real, true happiness to the sensible, reasoning person comes only from the possession of the Spirit of God and the approval of a good conscience. This source of happiness is open to all who will obey the laws of God and lead pure lives, but it is effectually closed against those who are vicious and refuse to comply with these conditions.

HOW TO MEASURE THE HEIGHT OF TREES.—When a tree stands so that the shadow can be measured, its height can be ascertained as follows: Set a stick upright—let it be perpendicular to the plumb line. Measure the length of the shadow of the stick. As the length of its shadow is to the height of the stick, so is the length of the shadow of a tree to its height. For instance, if the stick is four feet above the ground, and its shadow is six feet in length, and the shadow of the tree is ninety feet, its height will be sixty feet. $4 : 6 :: 100 : 60$. In other words, multiply the length of the shadow of the tree by the length of the stick, and divide by the length of the shadow of the stick.

MODERN DISCOVERIES.

BY BETH.

A HISTORY of Egypt under the Pharaohs, derived entirely from the monuments, by Henry Brugsch Bey, has been translated from the German, and it is reviewed in the *Atlantic Monthly*. Like everything else relating to the ancient Egyptians, there is much which is speculative, but nevertheless interesting, as we all wish to know all that can be known about that mysterious people. This new commentator or reviewer of Dr. Brugsch's work on early Egyptian history entirely ignores the value of any inferences made by Professor Piazzi Smith as to the object of the Great Pyramid, about which so much has been said. Of course, this is interpolated for the purpose of throwing discredit on the value of those researches made by pyramidologists, who, whether right or wrong, are denounced without a hearing, upon evidence entirely negative, namely, "Dr. Brugsch nowhere alludes to this ingenious folly, that we remember." So it is just possible the researches of Professor Piazzi Smith may yet be found not entirely negated by these more modern researches.

As to the value of the notice taken by the reviewer of the labors of Professor Smith, it may be gathered from his remarks: "This eminent mathematician has attempted to prove that a king used all the resources of a reign in erecting a pile five hundred feet high, in order to make clear to future ages the points of the compass and the precise length of a Jewish cubit; and all this ages before the Jews had been 'evolved.'"

Now, this is no argument worthy of notice, as every attentive reader of history knows, as kings have used the resources of a reign, and still do so, for more ignoble purposes than determining the proportions and creating permanent standards of weights and measures.

Incidentally, allusions are made to the times of the "unhappy Canaanites" who were mercilessly slaughtered by direction of the ancient Pharaohs. We are told that "Ramses, II., made Zoan-Tanis his seat. He built it anew, strengthened its fortifications, and made it the key of Egypt. Hence it came to be known by his name. The papyri show that this immense work was done by slaves, though they are never mentioned as Israelites or Hebrews."

All of this is in harmony with the Biblical statements. "This Ramses was the father of the princess who found and reared the infant Moses."

He goes on to show that one of the sons of this Ramses, who was wicked enough to have fifty-nine sons and sixty daughters, this fourteenth child, named Mineptah, ascended the throne 1310, B. C., and that it was in his reign that the exodus took place.

This king is represented as "a cowardly, vacillating, weak and insignificant monarch"—just such a man as we should expect a persecutor of the house of Israel to be.

The ingenious way in which the exodus is shown to have been possible is worthy of our notice, as Latter-day Saints: "The gate of the east was no longer strictly kept, else the exodus could not have transpired." One passage is worthy of entire quotation, so closely does it agree with the Mosaic account. Speaking of the exodus:

"From Pi-Ramses in a direct line to old Pelusium the course would have led over marshes and lagoons. The sea of Serbonis lies eastward of the old Pelusiac mouth of the Nile. It was a sea of shallows, and filled with papyrus" (bulrushes) "and

other aquatic plants, but is now almost dried up. A narrow strip of land divided it from the Mediterranean Sea. The point aimed at after leaving Sukot" (as mentioned in the Biblical account) "was Pihakhiroth (the entrance to the gulfs), between Migdal (the tower) and the sea, over against Baal Zephon (a noted temple). To Moses, going eastward, this was the inevitable route. The danger of marching on the borders of Serbonis was well known in ancient times." "The Israelites set forth from Zoan-Ramesses on an easterly course, and in a day's march reached Succoth. This means the name or district of Sukot, of which Pi-tom was capital (from Zoan to Pi-tom was twenty miles). The next day, according to the Bible, they encamped at Etham, having marched about the same distance. The word should have been Khetam, which signifies a fortress. * * * It was on the borders of the desert, and there was no further obstructions in the way to Canaan; but by divine command the Israelites turned to the north, passed by Migdol, a noted monument, and reached the western extremity of Serbonis. Here was the entrance to the narrow strip of land between the Mediterranean and the Serbonian Sea. The royal troops (of Pharaoh) came up with the fugitives (the Israelites) near the sea 'between Pi-lahiroth, before Baal Zephon.' Rather than give battle with the waters in his rear (even if he had been able) Moses pushed along the sand bar and reached Mount Casius in safety. The Egyptians rashly pursued. A great wave from the north swept over the barrier, and the awful tragedy of a drowned army followed."

(To be Continued.)

BOOK OF MORMON SKETCHES.

BY JAS. A. LITTLE.

(Continued.)

THE Nephites prepared to meet the Lamanites, for battle, in the land of Jershon. At this time one of the most able characters spoken of in Nephite history came to the front to act a prominent part in public affairs. Moroni, at the age of twenty-five years, was appointed to the command of all the Nephite armies. He met the Lamanites on the borders of Jershon, and inaugurated a new era in the wars of the Nephites. Their army appeared on the field of battle, for the first time, in defensive armor for the head, breast and arms, and with thick clothing. This gave them an advantage for which the army of Zarahemnah was wholly unprepared. While the offensive weapons of the latter appear to have been equally good with those of the Nephites, their clothing, with the exception of the Zoramites and Amalekites, consisted only of a skin about the loins. The Lamanites soon appreciated the advantages of the defensive armor of the Nephites, and retreated from Antionum. They marched in a round-about direction in the wilderness, evidently expecting to deceive Moroni in their movements. But he sent spies to watch them, and also sent to the prophet Alma to inquire of the Lord where the Lamanites would go, that he might be prepared to meet them. Alma sent word that they were marching towards the head of the river Sidon, with the design of crossing it into the land of Manti, and attacking the Nephites where they were not prepared.

Moroni, deeming it unwise to leave the province of Jershon defenseless, left part of his army there. He took the rest of his army and, crossing the Sidon lower down than was the intention of the Lamanites, took a more direct route for

Manti, and arrived at the crossing of the river before them. The inhabitants of the country rushed to his standard and reinforced his army in time for the coming Lamanites. In the meantime his spies kept him informed of their movements. Being able, under the circumstances, to choose his own time and place for attacking the enemy, he crossed a part of his army over to the east side of the Sidon, and secreted them behind a ridge called Riplah, south-east of the crossing, in the opposite direction from which the Lamanites were marching. The part of his forces remaining on the west side of the river he concealed in the valley south of the crossing towards the land of Manti. Lehi commanded the forces on the east side of the river. As the Lamanites came up from the north and passed the hill Riplah into the valley, and began to cross the Sidon, Lehi led out his army and encircled them on the east in the rear. As soon as the Lamanites comprehended their position, they turned about, and the work of death commenced. With the advantage of defensive armor, the Nephites made terrible havoc among their enemies. This great destruction frightened the Lamanites, and they retreated towards the Sidon, and were forced across it by the pursuing Nephites, who, however, remained on the east bank. Moroni was prepared to receive the Lamanites on the west side, and the conflict was renewed. They attempted to retreat towards the land Manti, but were met by the Nephites on every side. The conflict now became exceedingly fierce and bloody. The Lamanites in their desperation would often send their steel clean through the defensive armor of the Nephites. The desperation and greatly superior numbers of the Lamanites for some time made the result of the conflict doubtful.

Moroni, fully aware of the importance of the crisis, reminded his men of the immense interests at stake, even life, liberty and all that the heart of man holds dear. One universal cry for liberty and freedom ascended to heaven from this struggling army. With renewed strength and energy they bore down upon the enemy, and forced them towards the waters of the Sidon. Although double the Nephites in numbers, they were forced together in one body on the bank of the river. When they discovered that they were completely surrounded by the army of Moroni on the west, and that of Lehi on the east side of the river, they were struck with terror. As soon as Moroni saw this he ordered the slaughter to cease, and withdrew a little from the Lamanites. He then held a parley with Zarahemnah, in which, after rehearsing the motives which actuated each of the parties in this conflict, he commanded the Lamanites to give up their arms. He proffered, if they would do so, and covenant not to take up arms against the Nephites again, that their lives should be spared, and they should have the privilege of returning to their country. On the other hand, if they would not accept these terms, the slaughter should continue until they were exterminated. Zarahemnah gave up his weapons to Moroni, but refused to take the required oath, giving as a reason that he knew either they or their children would break it. He proposed to surrender on these conditions and depart into the wilderness, otherwise they would retain their swords and perish or conquer. Moroni returned the weapons of Zarahemnah, saying, "we will end the conflict." At the same time he declared that the Lamanites should not depart except under oath that they would not make war again on the Nephites.

Zarahemnah became angry with Moroni, and rushed forward to kill him, but as he raised his sword he was disarmed by one of Moroni's men, and the hilt of his sword was broken. The same man smote off his scalp, and, picking it up from

the ground, exposed it to the Lamanites, on the point of his sword, and said with a loud voice, "Even as this scalp has fallen to the earth, which is the scalp of your chief, so shall ye fall to the earth, except ye shall deliver up your weapons of war, and depart with a covenant of peace." Many who saw and heard this were struck with fear, threw down their weapons, made the required covenant of peace, and departed to their own country. Zarahemnah, notwithstanding the loss of his scalp, was very angry, and stirred up the remainder of his soldiers to renew the conflict. The naked Lamanites fell rapidly before the swords of the Nephites, and were being swept down as the soldier had predicted.

When Zarahemnah saw that they were all about to be destroyed, he cried out to Moroni that he and his men would take the required oath, if he would spare the lives of the remainder. The conditions were fulfilled on both sides, and the Lamanites departed into the wilderness. The slaughter had been so great that the dead were not counted, but thrown into the river Sidon, to float down to the sea.

(To be Continued.)

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

DUNN presented an order from Governor Ford for all the State arms in possession of the Nauvoo Legion. This order Joseph immediately counter-signed.

He also addressed a letter to the governor, stating that he had met Captain Dunn, learned his errand, and had concluded to return to Nauvoo with him to see that the delivery was properly made; after which, he should accompany him to Carthage and cheerfully submit to any requisition of the governor's.

In alluding to this action of Ford's we can not find language to express the frightful baseness of his conduct. In the midst of an armed mob whom he knew to be thirsting for the blood of Joseph and the people of Nauvoo, he could not be ignorant of what the effect would be of taking away the arms of the Legion. He not only wanted them disbanded, but disarmed. Disbanded men, if they had arms, were still capable of banding together and defending themselves, or of avenging any outrage that might be committed on the persons of their leaders. It was not safe, therefore, to suffer them to have any arms that could be taken from them. He wished them to be made as defenseless and helpless as possible; and could he have had the power, he would have had them tied hand and foot and laid at the feet of the mob for them to wreak their bloody vengeance upon them free from danger. But even if they should refuse to give up the State arms, and attempt any overt act, he hoped still to have them in his power: he could call their actions treason, and then he would have an excuse for letting loose his mob militia upon them, and their destruction would be sure. Was ever conduct more cold-blooded and devilish than this? History may be searched in vain for a greater instance of perfidy in a man who held no greater power than Ford did. If he had possessed the

power of a Nero or an Ahab, his acts would have exceeded theirs in atrocity and cruelty.

It was with reluctance that the men gave up their arms. They would, of course, have done anything that Joseph requested of them. But they looked upon this as a trap. They had been required to give up their arms in Far West, and they knew what followed; and they thought this delivery on this occasion was for the purpose of leaving them in a condition that their foes could kill them. Joseph rode down home twice to bid his family farewell. He appeared solemn and thoughtful, and he said to several individuals that he expected to be murdered. The expression of his countenance, as he was about to leave his house, is as vividly impressed on the writer's mind to-day as if, instead of it being thirty-six years ago, it were but yesterday. His face was pale, even for him whose countenance never wore a high color, and there was a look of mental suffering on his features that must have pained all who knew and loved him. He looked like a man who knew he was going to certain death. Just before mounting his horse to ride away, he had some conversation with a man who was at the mansion (we understood at the time he was a lawyer), and asked him to go with him. He refused. Joseph repeated his request, offering him his favorite horse, "Joe Duncan," to ride; but he persisted in his refusal. We were a boy at that time; but we felt indignant at his not complying with Joseph's repeated desire; his conduct appeared unfeeling.

Joseph doubtless felt, as matters had then turned, that he must give himself up, let the consequences be what they might, or the inhabitants of the city would be destroyed by a lawless mob, under the sanction of the governor. He had stood in the post of danger always, the brunt of the battle had fallen upon him, and his breast had been continually exposed to the shafts of the wicked. He would not falter or shrink now. Had the people valued him as they should have done, he might have been spared much difficulty and suffering. In the present instance, had they been fully awake to his peril, they would have used every effort to prevent him from going to Carthage and placing himself in the power of the worse than wild beasts who were there. Better, far better, would it have been for the people to have permitted Joseph to go away, and borne whatever vengeance the governor would have seen proper to have visited upon them, than to have had him murdered. But had Joseph been kept in safety, and had the governor and his crew become convinced that he was beyond their reach, we are morally certain the storm would have passed over and the people and the city would not have suffered. There was a feeling among the Saints that Joseph was to live. He had been in many troubles before and had escaped in safety, and it was presumed that he would also on this occasion. The people, however, learned, by sad experience, that though this is the last dispensation, the wicked are permitted to kill prophets and apostles now as well as in ancient days. Has the Church profited by the lesson? Do its members value the life of God's prophet, whom they have to lead them to-day, more than they do their own selfish desires? Would they, should difficulty ever arise, prefer standing in the gap themselves than to have him do so? We sincerely hope they would.

(To be Continued.)

MANNER is one of the greatest engines of influence ever given to man.

THE ART OF WAR AMONG THE NEPHITES.

BY G. R.

NO sooner had the separation taken place between the families of Nephi and Laman, and the foundation been laid for the two nations that for a thousand years contested for supremacy on this continent, than Nephi, to protect his people from the impending attacks of the Lamanites, found it necessary to prepare for war. He took the sword of Laban, and, using it as a pattern, fashioned many others, which he distributed amongst his subjects as a means of defense. These swords, with cimeters, spears, javelins, darts, bows and arrows, slugs and stones, appear to have been the principal weapons of war used by the Nephites throughout their entire national existence, though reference is more than once made to unnamed and undescribed weapons. We have no reason to imagine from any of the descriptions of their battles that gunpowder or any like composition was known to them. It is more probable that the unnamed weapons were something of the same kind as the ancient ballista and catapult, (machines used by the ancients for throwing stones, arrows, etc.,) and used for the same purposes. From the abundance of metallic ore in the regions most densely populated by the Nephites, and the oft-mentioned skill possessed by their artisans in the working of iron, steel, brass and copper, we have no reason for supposing that less satisfactory substitutes were brought into use in the manufacture of their weapons. There was no necessity for using bone, flint, etc., when metal was so abundant and its preparation so well understood.

The accounts we have of the early wars between the two races are but mere notices of the fact of their occurrence and results. It is not until the days of the judges that anything like details are given. At that time the Nephites had adopted the use of defensive plate armor for their heads, bodies and thighs; they also carried shields and wore arm plates. These arts for the protection of the soldiers were carried to their greatest excellence under Moroni, during the first half of the last century before Christ. This officer, one of the greatest, if not actually the greatest, general the Nephite race ever gave birth to, appears to have made a great revolution in their military affairs. He re-organized their armies, compelled more stringent discipline, introduced new tactics, developed a greatly superior system of fortification, built towers and citadels and altogether placed the defensive powers of the commonwealth on a new and stronger footing. The Lamanites, who appear to have developed no capacity for originating, but were apt in copying, also, in course of time, adopted defensive armor, and when they captured a weak Nephite city they frequently made it a stronghold by surrounding it with ditches and walls after the system introduced and put into execution by Moroni.

The foundation of Moroni's system of fortification was earthworks encircling the place to be defended. The earth was dug from the outside, by which means a ditch was formed. Sometimes walls of stone were erected. On the top of the earthworks strong defenses of wood, sometimes breastworks, in some cases to the full height of a man, were raised, and above these a stockade of pickets (undoubtedly quite another affair to our garden pickets) was built to arrest the flight of the stones and arrows of the attacking forces. Those arrows etc., that passed above the pickets, fell, without doing injury, behind the troops who were defending the wall. Besides

these walls, towers were raised at various convenient points from which observations of the movements of the enemy were taken, and wherein corps of archers and slingers were stationed during the actual continuance of the battle. From their elevated and commanding position, these bodies of soldiers could do great injury to the attacking force.

To make this subject yet plainer we insert a few extracts from the Book of Mormon, that have a bearing thereon.

In the year B. C. 73 a severe war was being waged, in which Moroni had command of the Nephite armies and Amalickiah of those of their foes. It is written that at this time Moroni erected "small forts, or places of resort; throwing up banks of earth round about, to enclose his armies, and also building walls of stone to encircle them about, round about their cities and the borders of their lands; yea, all around about the land; and in their weakest fortifications, he did place the greater number of men; and thus he did fortify and strengthen the land which was possessed by the Nephites." *

The year following Moroni caused his soldiers to dig "up heaps of earth round about all the cities, throughout all the land which was possessed by the Nephites; and upon the top of these ridges of earth he caused that there should be timbers; yea, works of timbers built up to the height of a man, round about the cities. And he caused that upon those works of timbers, there should be a frame of pickets built upon the timbers round about; and they were strong and high; and he caused towers to be erected that overlooked those works of pickets, and he caused places of security to be built upon those towers, that the stones and the arrows of the Lamanites could not hurt them. And they were prepared, that they could cast stones from the top thereof, according to their pleasure and their strength, and slay him who should attempt to approach near the walls of the city. Thus Moroni did prepare strong holds against the coming of their enemies, round about every city in all the land." †

Again in the same war the Lamanite prisoners were set to work "digging a ditch round about the land, or the city Bountiful; and he" (Moroni) "caused that they should build a breastwork of timbers upon the inner bank of the ditch; and they cast up dirt out of the ditch against the breastwork of timbers; and thus they did cause the Lamanites to labor until they had encircled the city of Bountiful round about with a strong wall of timbers and earth, to an exceeding high. And this city became an exceeding strong hold ever after." ‡

(To be Continued.)

A HINT FOR YOUNG MEN.—Not long ago a young man of this city had an opportunity to enter a business house in this State, at a large increase over his present salary, with a prospect of soon getting a place in the firm.

His recommendations were first class, and the officers of the institution were highly pleased with his appearance.

They, however, made him no proposals, nor did they state their favorable impressions. A gentleman of this city was requested to ascertain where the young man spent his evenings, and what class of young men his associates were.

It was found that he spent several nights of the week in a billiard-room on Main Street, and Sunday afternoon drove a hired span into the country with three other bloods. He is wondering why he didn't hear from the house concerning that coveted position.—*Springfield Union*.

*—Book of Mormon, new edition, pages 377-378.

† " " " " page 383.

‡ " " " " page 385.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, APRIL 1, 1880.

EDITORIAL THOUGHTS.

FIFTY years ago a great and important event occurred. On the sixth of April 1830, the Church of Jesus Christ of Latter-day Saints was organized. It was done by revelation and commandment from God, through the instrumentality of Joseph Smith, the prophet. The place was the house of Mr. Whitmer, at Fayette, Seneca County, New York.

When organized, the Church consisted of six members; that is, five persons in addition to Joseph Smith, the prophet. Their names were Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith and David Whitmer.

The fiftieth anniversary of this remarkable and auspicious event is to be observed by the Saints generally as a jubilee. A jubilee signifies a time of public festivity and rejoicing. In a more particular manner the year of jubilee was observed by the ancient Jews, or Hebrews rather, every fiftieth year, in commemoration of their deliverance from bondage in Egypt. At this Hebrew jubilee all debts were forgiven, all bond-servants, slaves and captives were set free, and all estates which had gone out of the hands of the original proprietors were given back to them, or to their descendants. A jubilee of this kind cannot, under present circumstances, be celebrated by the Saints; but a jubilee of gladness and rejoicing at the goodness and mercy of God can be observed, and it may last all the year, so far as is convenient and desirable.

The Saints have abundant cause for thankfulness to God. They have plenty of reason to be glad, and rejoice at what He has done for them, not only in the organization of the Church, but in regard to His goodness to them all their lives, and for the many deliverances which, in His kind providence, He has wrought out for them since they became connected with His Church.

Before the Lord revealed His will to Joseph Smith, which resulted in the organization of the Church, the world was in darkness. It was without the gospel, without the priesthood, without authority from God to administer in any of the ordinances of salvation, and consequently without any knowledge of the way of eternal life or any means of being saved and exalted in the kingdom of God. But since the Church was organized, the Saints have had the priesthood, have had a knowledge of the gospel of Jesus Christ, have had authority in the Church to administer in the ordinance of salvation, and consequently have had with them a knowledge of the way of salvation, by which they can be saved and exalted in the presence of God, the Father, and of His Son Jesus Christ.

Men, women and children can have no greater cause than this to rejoice and be glad, and to offer up their thanks to their Father in Heaven for His manifold kindness to them. As it is just half a century since the Church was organized, it is a very appropriate time for the Saints and all other people who feel so disposed, to observe as a jubilee, or time of public

rejoicing. With the jubilee we should strive to enter more fully into the true spirit of the gospel of Jesus Christ, which is emphatically, as the angels said at the birth of our Savior, "peace on earth, good will to men." All should feel desirous of doing all the good they can, not only to their brethren and sisters in the Church, but to all mankind. By observing this jubilee in this spirit, it will be pleasing to the Lord, and He will bestow upon us rich blessings, and such increase of them, as will be for our present welfare and our eternal happiness.

DIGNITY IN CHAINS.

IN the autumn of 1838, the Latter-day Saints living in Caldwell, Davies and Carroll Counties, Missouri, were mobbed and plundered, and many of them killed by lawless men; and finally, the remnant of them were banished from the State, on the exterminating order of Governor Boggs. Joseph and Hyrum Smith, Sidney Rigdon, Parley P. Pratt and others, were taken prisoners, subjected to various indignities; tried by a mock court martial, sentenced to be shot; escaped execution through division in the military council which passed the sentence; were marched to Richmond, Ray County; exhibited on the way like wild beasts at a show, and on their arrival, turned over to the civil authorities for examination. Judge Austin A. King presided over the court of inquiry, before which they endured the pretense of a trial, for almost three weeks, nearly all of which time they were kept in chains, and confined at nights, fastened together, in a very cold room, and guarded by a band of ruffians, under command of Colonel Price, who afterwards became Governor of Missouri. Of this confinement, Parley P. Pratt afterwards wrote:

"In one of those tedious nights we had lain as if in sleep till the hour of midnight had passed, and our ears and hearts had been pained, while we had listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards, Colonel Price at their head, as they recounted to each other their deeds of rapine, murder, robbery, etc., which they had committed among the "Mormons," while at Far West and vicinity. They even boasted of defiling by force, wives, daughters and virgins, and of shooting or dashing out the brains of men, women and children.

"I had listened till I became so disgusted, shocked, horrified, and so filled with the spirit of indignant justice, that I could scarcely refrain from rising upon my feet, and rebuking the guards; but had said nothing to Joseph, or any one else, although I lay next to him, and knew he was awake. On a sudden he arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words:

"*"SILENCE, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die THIS INSTANT!"*

"He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon; calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards.

"I have seen the ministers of justice, clothed in magisterial robes, and criminals arranged before them, while life was suspended on a breath, in the courts of England; I have witnessed a Congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but *once*, as it stood in chains, at midnight, in a dungeon, in an obscure village of Missouri."

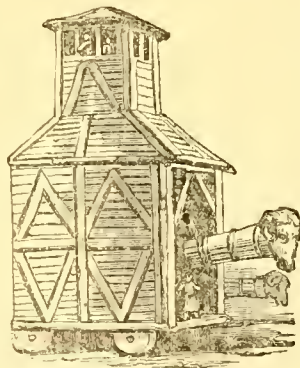
THE BATTERING RAM.

THIS machine received its name from the fact that the head of the instrument was like the head of a ram, which was called "aries" by the Romans. It was used for making breaches in the walls of besieged cities. Allusions are made to it as a weapon, in the Bible. It is also represented in monuments of great antiquity, where the manner of using it is shown, for giving instruction to men in the art of war, or to record the triumphs of mighty warriors, such as those of ancient Egypt, Assyria, Greece and Rome.

Sometimes this machine was made with a roof to protect those who used the instrument in battering the walls of towers, from which large rocks could be hurled upon the besiegers by those who defended the beleaguered cities. The battering ram was then called a *testudo*, or turtle, from its shape. The principle of construction was simple. A heavy beam of great length was suspended so that it could be drawn away from the walls it was the design to batter down. This was then let go, when it would move with great velocity and force, and strike the wall. The head of the battering ram was always made of metal, or the toughest materials that could be found. Before the invention of fire-arms the battering ram formed part of the material of those who made war upon the inhabitants of walled cities.

In the middle ages these weapons were called *testudines*, or little turtles; and it is only within the last two centuries that the use of these machines has been entirely abandoned. Even yet the name of ram is used to denote instruments of war used for butting, or battering ships or forts.

Allusion was made lately to these formidable weapons, in describing the destruction of the walls of Jericho (see No. 5, page 49), and now our young readers can see for themselves, by the engraving, what a battering ram really looked like.



THE SNARE.—Let no man say, when he thinks of the drunkard, broken in health and spoiled in intellect, "I can never so fall." He thought as little of falling in his earlier years. The promise of his youth was as bright as yours, and even after he began his downward course he was as unsuspecting as the firmest around him, and would have repelled as indignantly the admonition to beware of intemperance. The danger of this vice lies in its almost imperceptible approach. Few who perish by it know it by its first accesses. Youth does not suspect drunkenness in the sparkling beverage which quickens all its susceptibilities of joy. The *invalid* does not see it in the cordial which gives new tone to his debilitated organs. The *man of thought and genius* detects no palsyng poison in the draught which seems a spring of inspiration to intellect and imagination. The *lover of social pleasure* little dreams that the glass that animates conversation will be drunk in solitude, and will sink him too low for the intercourse in which he now delights. Intemperance comes with a noiseless step, and binds its first cords with a touch too light to be felt. This truth of mournful experience should be treasured up by all, and should influence the arrangements and habits of social and domestic life in every class of the community.

THE NAUTILUS.

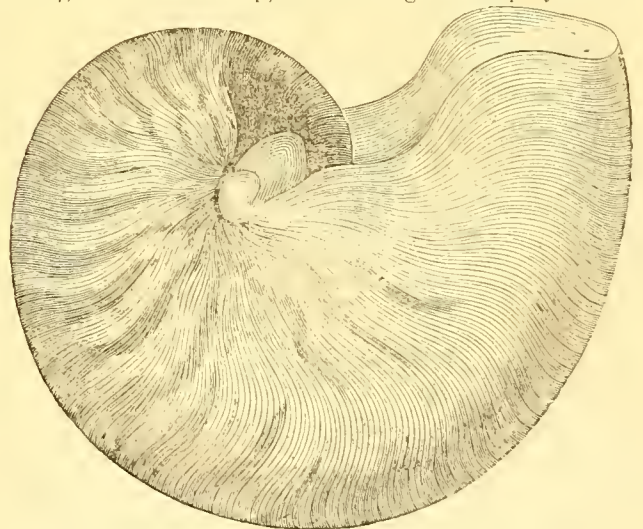
THE *Nautilus Pompilius* is a very elegant shell. In shape it is extremely graceful, and its external markings are beautiful. The interior of the shell is smooth, and of a pearly lustre. The animal which lives in the shell is not here represented. It is a curious creature, and has been alluded to in former numbers of the JUVENILE INSTRUCTOR.

This shell is well known, as it is frequently polished and mounted for ornamental purposes.

There are many popular tales about the Nautilus, which are not founded in fact; such, for instance, as its sailing qualities. It is generally represented upon the surface of the waters, with imaginary sails hoisted, by which it is supposed to be wafted along by the breezes.

The proper Nautilus, named by naturalists *Argonauta Argo*, is much smaller than the *Nautilus Pompilius*. Its shell is exceedingly thin, and somewhat in shape like a boat or gondola. It is a very beautiful and curious shell.

In our southern settlements there are many fossils found which have a close resemblance to the Nautilus, and they belong to the same family, which is of great antiquity.



One of these fossils is well worthy of mention, so closely does it resemble the larger Nautilus, here represented. It is known by the name of *Ammonites Placenta*. It received that name probably from its having a rude resemblance in shape, to the horns of Jupiter Ammon, one of the fabled deities of the ancients.

Many other kinds of ammonites are found in this Territory, in the fossil state. Both varieties of the existing Nautilus, and also those of the fossil state, are to be seen in the cabinets of the Desert Museum.

MORAL CHARACTER.—There is nothing which adds so much to the beauty and power of man as good moral character. It is his wealth, his influence, his life. It dignifies him in every station, exalts him in every condition, and glorifies him at every period of life. Such a character is more to be desired than everything else on earth. It makes a man free and independent. No servile tool, no croaking sycophant, or treacherous honor-seeker ever bore such a character. The pure joys of truth and righteousness never spring in such a person. If young men but knew how such a good character would dignify and exalt them, how glorious it would make their prospects, even in this life! Never should we find them yielding to the groveling and base-born purposes of the vicious.

A VISIT TO THE SHAKERS.

BY B. F. C. JR.

IN September last, while I was visiting some scattered Saints in Cohoes, a town three miles west of Troy, N. Y., I was advised to pay a visit to the Shakers, and was told that the most interesting time at which to see them was while they were engaged in worship.

Of course I was anxious to go. I had heard so much about this peculiar people, that I was eager to see them. Though it is several months since I paid the visit I am about to relate. I will give the details of it as fully and accurately as I can from memory.

The community, or, as it calls itself, the "family" of Shakers that I visited, live in what is called "Shaker Village." This village consists of a cluster of about fifteen buildings, all erected, owned and occupied by the "family." It includes a broom factory, barrel factory, dairy, store, meeting-house, barns, etc., besides the two large residences or tenements in which the males and females respectively reside.

The Shakers do not believe in being married; and the men and women, so I am informed, live in separate houses, and only associate together during worship.

This village is about 9 miles from Troy, 12 miles from Albany, and 8 miles from Cohoes, and carriages loaded with people from these and other places, used to drive out to Shaker Village, every Sunday during the summer, as they were so curious to witness the Shakers at their worship. Indeed, the latter had been obliged to erect a much larger meeting-house than would otherwise have been necessary, in order to accommodate the throngs of visitors who came to attend their worship, Sabbath after Sabbath. Shaker Village, too, was located in the midst of a charming and sparsely settled farming region, and a drive over the country roads was so delightful, as to be a great attraction.

A young gentleman of the family with whom I was stopping, offered to take me out in a buggy to see the Shakers, on the occasion of the last public meeting they were to hold for the season. Their meetings are open to the public only during certain of the summer months. I gladly accepted the invitation, and, as there was likely to be a great rush, on account of its being the last public meeting of the season, we started early, so as to insure for ourselves a seat. The eight mile drive through the bracing air of the September Sabbath morning, along the cool, pleasant country roads, was very enjoyable.

Services were to commence at ten, but we were there by nine o'clock. Several carriages had already arrived loaded with people, and more kept coming. We joined the crowd in front of the meeting house, which kept growing larger and larger, and, after waiting nearly an hour, the doors were opened and the crowd rushed in. The way of entrance consisted of two narrow doors, side by side, and about a foot apart. Over one of these doors appeared the word "Males," and over the other, the word "Females." A man stood in front of these doors, and separated the ladies from the gentlemen, as the crowd rushed in, the ladies going in at one door, and the gentlemen at the other.

The inside of the building presented a very strange appearance, for a house of worship. A railing extended across the room, dividing it into about equal portions. The half nearest the front entrance was occupied by seats or pews, much like any other church, but the other half of the floor, inside the

railing, was unoccupied, except by a few plain benches without backs, set around near the wall. There was a vacant space about a hundred feet square, and the floor looked as clean and smooth as that of a ball-room. Indeed, it looked very much like a dancing floor, which, in fact, it was.

An intelligent-looking, elderly, male Shaker, was very busy acting as usher, and seating the people. None were at first allowed inside the railing, but the rush became so great before the services were over, that a few were allowed to occupy chairs there.

I had begun to wonder where the Shakers were, when, from a rear door, on the side of the open space opposite the audience, there entered a solitary and solemn-looking, male Shaker. He sat down in a bolt upright posture, on one of the benches, laid his hands on his lap, sat very still, and looked very sedate. Presently, some more male Shakers came in, and sat down in like manner. Most of them wore a rather solemn air, had long hair, wore drab frock coats, and looked queer and unfashionable.

By-and-by, through another door, there entered a number of female Shakers, in single file, and seated themselves in a row, on the opposite side of the room from the males. Then males and females kept coming in, until there were over fifty of each sex. The females were dressed very much alike, as to pattern, but the costume of some was white, of others, drab. Their garments were cut in a very simple style, and the skirts of their dresses reminded me very much of a half-open umbrella.

Presently the presiding elder of the "family" gave a signal, and the males stood up on their side of the room, in rows. There were five rows and a half, and ten in a row. The oldest stood in the front row, the next oldest in the next row, and so on. There was a row and a half of boys; they stood in order according to their size, and the smallest boy was the very last one.

There were also five rows and a half of female Shakers, ten in a row, and they were arranged just the same as the males were, the smallest girl at the tail end. She was a very pretty little girl, and was dressed in white.

While they stood up ranged in rows in this manner, they engaged in singing. They sang two or three hymns, to lively, cheerful tunes. I expected, from their sober, solemn looks, that their music would be slow and mournful, but it was not. After the singing, one of the men stepped forward and made a few remarks, telling the people how well satisfied he was with his religion, etc. He was followed by another male speaker, who spoke at greater length. Among other things, he said that Christ was a spirit, and that His second coming, so often spoken of, had taken place; for the spirit of Christ, which means Christ Himself, had come to earth again, and filled Anne Lee, who was the founder of the Shakers, and that that spirit had been communicated to all the Shakers, and dwelt in their hearts. This, he said, was the second coming of Christ. He then said that the New Testament, which states that "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be," ought to have said, "As the sun slowly rises in the east, and gradually sends forth its light to the west, so also shall the coming of the Son of Man be." This was rather an astonishing liberty to take with the word of God, but the Shakers believe that the spreading of the spirit, which they say is in them, to other people, is the second coming of the Son of Man to those people; and as the spreading of this spirit is a very slow work, they have to change the word of God to suit their notions,

instead of changing their notions to suit the word of God. This, in fact, is the case with every modern so-called Christian sect.

When the second speaker had finished, others, male and female, followed, testifying of their satisfaction with their religion, mode of life and so forth, and exhorting each other to endure it to the end.

One aged female stood up and spoke at some length, in a feeble, though clear and composed voice. She said that the world looked upon the life of a Shaker, as one of great privation and self-denial, but she declared it had never been too trying for her, and she had been a member of the community for fifty years. She said that any religion which did not require a life of sacrifice, could not be true, as a person must practice great self-denial to be a true Christian.

One of the male speakers presented a peculiar idea. He said that Christ came into the world to save men from their *sins*, and not to save them from the *consequences* of their sins. He said that other Christian denominations taught that a man might sin as often as he was tempted, but if he would only believe in Christ, he would be saved from the consequences of his sins. He then quoted some passages of scripture, to prove this position to be erroneous, and that if a man sinned he must suffer the consequences; and that the mission of Christ on earth, was to induce men to lead such a life as would preserve them in innocence, and keep them beyond the reach of temptation. He then went on to show that the life of a Shaker was one that preserved a man or woman from the covetousness, carnal lust and pride of the world.

In such teachings as these, there is some truth and some error. It is true that Jesus will not save us from the consequence of our sins, unless we repent of them, and are baptized for their remission. No matter how loudly we may profess to believe in Him, we must suffer for our transgressions forever, unless we do these two things. Thus, in one sense, we have saved ourselves from the consequences of our sins, by our repentance and obedience; and, in another sense, we are saved from punishment for them by the Savior, who pleads with His Father for us, that we may receive mercy, not punishment; and God will grant the prayer of His Son in our behalf, because Jesus offered up Himself a sacrifice for all who would obey the gospel. If it had not been for this sacrifice of Jesus, we never could have been saved, and would have remained in torment forever. Neither could we have been resurrected. So you see we owe our salvation to Jesus, after we do all we can for ourselves.

After several had spoken, the leader gave a signal, and the males and females, respectively, formed in two long rows, two abreast. A choir of four men and four women stood in a circle, in the center of the open space, and the row of males began to march round them in one direction, and the females in the other. Thus they went round in circles, the choir meanwhile singing to a lively tune, all the rest joining in. The most remarkable feature of this exercise was, the peculiar manner in which they moved. It was a kind of shuffling, prancing step, in time to the music; and the arms were partially extended forward, palms up, as if about to receive something. As they stepped, they would toss their hands up a little, and thus they went round and round, singing, prancing and tossing up their hands, etc., in perfect time to the tune. After indulging in this exercise for about half-an-hour, they stopped dancing, and commenced shaking hands with one another, and with this ceremony the worship ended, and the audience dispersed.

Our little readers will think that this is a very strange way to worship God, and so it is. Dancing is all very well in its place, but it forms no part of a true system of religious worship.

This "family" of Shakers numbers over one hundred members. They are very industrious and honest, and their wares bring a good price, because they never adulterate nor misrepresent them.

The Shakers were first established in Albany County, New York, about a hundred years ago. There are now in that State, two or three communities, or "families," aggregating several hundred members. Not believing in nor practicing marriage, nor the cohabitation of the sexes, they of course, have no children of their own; but they will adopt and rear children that may be confided to them, of course, trying to make Shakers of them. They also receive adult members, who will accept the doctrines of the sect. Their numbers do not increase much, as nearly as many apostatize from them as are added. They complain a good deal of this frequent apostasy, so I was informed.

They hold their property in common, and elect officers to supervise their business affairs. They believe in living and dressing very plainly, and that it is a virtue to deny themselves of the pleasures of life and society.

In this they are mistaken. The Lord designs and intends that His children shall enjoy such amusements, recreations and pleasures, as are not actually hurtful in their results; and it is not pleasing in the sight of God, that men should seek to stunt the growth of, or entirely uproot those social instincts, with which He has endowed us, His children. On the contrary, He delights to have us mingle together, in pleasant, social intercourse; bearing each other's burdens, assisting, cheering, encouraging and instructing each other.

The Shakers are greatly in error, in believing that men and women can live holier and purer lives, if separated from the opposite sex, than they can by marrying or mingling freely with them. It is quite as easy for married people to keep their minds and hearts pure, and to lead holy, righteous lives, as it is for single people, and probably easier. Besides, God has commanded men and women to marry, and it is their duty to do so.

The Shakers are also in error in believing that Christ is nothing but a spirit, dwelling in the hearts of men. While the Spirit of Christ, which is the same as the Spirit of God, or Holy Ghost, may dwell within us, Christ, as a personal being, does not. He has a body of flesh and bones, shaped and fashioned like ours. He said to His disciples, after He had been killed and resurrected: "A spirit has not flesh and bones as ye see me have;" and when He makes His second coming, it will be a very glorious event, which will be accompanied by such wonderful manifestations as will astonish the nations of the earth.

In a revelation given through Joseph Smith, the Seer, to Sidney Rigdon, Parley P. Pratt and Lemon Copley, at Kirtland, in March, 1831, they were commanded to go and preach the gospel to the Shakers. Lemon Copley had been a Shaker, and in the revelation he was warned not to preach the gospel to them as he had received it from them, but as it should be taught him by Sidney and Parley. The same revelation says: "Whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man." And again: "The Son of Man cometh not in the form of a woman, nor of a man traveling in the earth."

These two passages have direct reference to two of the most prominent doctrines of the Shakers, who forbid to marry,

and who confound the mission of Anne Lee with the second coming of Christ.

The Shakers also believe in other erroneous doctrines, but notwithstanding this, they have many excellent qualities, and many important truths.

As Latter-day Saints, we should learn to distinguish the truth from the error, in religious, as in all other matters; and to accept and make a wise use of the truth, but reject the error.

"KNOWLEDGE IS POWER."

BY T. H.

BOYS are fond of play and plenty of it; but while a certain amount of play is good and even necessary in order that the youth may be healthy and bright, (for we are informed that "all work and no play makes Jack a dull boy") it is well for him to know that the cultivation of some branch of the arts and sciences would afford him a delightful and profitable recreation when satiated with mere play, imprisoned by bad weather, or gloomy with the unamused tediousness of a long winter's evening.

Our idea will be realized better and make a deeper impression on our young readers if we illustrate it with examples from the lower animal creation, where we find astonishing instances of creatures endowed with a certain accommodation to the laws of nature, which might almost stamp them as scientists and artisans.

An author of great experience, and varied observation gives us the following curious glimpses into animal life which we have explained somewhat more fully in order that the young may more readily understand the lesson intended:

Bees are geometricians. The cells in which they store their honey are so constructed, as, with the least quantity of material, to have the largest sized spaces and the least possible interstices. The mole is a meteorologist: on the approach of bad weather, he crawls into his burrow and there stays until the storm is over. The bird called the nine-killer is an arithmetician. The torpedo, ray and electric eel, are electricians. If disturbed in their habitation by animals or man, they will defend themselves by emitting electric shocks which are often sufficiently strong to stun their opponents. Many birds are musicians. Beavers are architects, builders and wood-cutters. They cut down trees and erect houses and dams. The ant maintains a regular standing army. Caterpillars are silk spinners. The cocoons of silk spun by them are wonderfully fine in their construction. Spiders are weavers. The webs, by means of which they ensnare their victims, are marvels of ingenuity. Wasps are paper manufacturers. Their paper nests are familiar objects, we have no doubt, to many of our young readers.

We might go on enumerating many other examples of this kind in nature, but space forbids, and we will allow the above to suffice.

Shall it then be said that any boy, endowed as he is with far higher attributes than these poor birds, beasts, fishes and insects, can only eat, drink, sleep and play, and is, therefore, lower than they in the scale of usefulness? No! no! Let the boys of Utah enjoy their base ball play, their dances, if dance they must, and other pastimes, but let them not forget that they have something higher to live for than mere play, that their Eternal Father placed them in a beautiful world, and gave them powers of observation and thought, not alone to use in amusing themselves, but to prepare themselves for

a more advanced stage of existence. Let them nourish the desire for the acquisition of useful knowledge, not as a mere school lesson, but as a treasure, a useful ally which may some day help them in a greater or less degree to fight "the battle of life," and more truly fit them for taking a place in the foremost rank of their fellows.

REFLECTIONS ON THE COMMANDMENTS.

BY A. J.

THE FIFTH.

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

IT is true that promises of blessings were made to the children of Israel in the observance of the general laws, given for their guidance, but the Lord has particularized this, by promising in its very text the blessings of its observance: "that thy days may be long upon the land which the Lord thy God giveth thee." It is apparent to the thoughtful mind that such a blessing would naturally follow.

Wise parents, who, through personal experience, had gained knowledge of their own physical natures, would be likely to impart the same to their obedient sons and daughters, and warn them to shun that which might be hurtful to their physical being. And such counsel, if followed, would naturally result in long life.

On the other hand, a penalty was attached to the non-observance of this law, which, when carried into execution, was the direct opposite to the promise attending its observance. It certainly shortened life very abruptly; for we read that the son who persisted in being disobedient and rebellious, was stoned to death, on the complaint of the parents, by the men of their city.

To-day the law is not so severe, but reads that the idle, vicious or vagrant child shall be bound out to suitable persons, to be trained to some useful vocation.

The words of the Savior illustrated the principle embodied in this command, when He said: "I come not to do my own will, but the will of Him who sent me." By reading the gospel according to St. John, the student cannot fail to observe that this principle of honoring our parentage is the great object of the Savior's discourse.

There cannot enter into the thought of man any greater or more noble relationship than that of father and son. "My father," "my son," these words contain the highest thought of present or anticipated power, and the great creative force and principle, continuity of life, power and influence. There is yet a principle in this patriarchal relation which we possibly do not thoroughly understand. From the Savior's language its greatness is implied and apparently comprehended by Him, but with our poor comprehension, there is in the soul of man an innate longing for the eternal perpetuation of this relationship.

The mother shares the love; this command imposes, in fact, one quotation places the mother first, "ye shall fear every man, his mother and his father." Here the beautiful idea of our esteemed Sister, Eliza R. Snow, impresses the mind:

"Truth is reason, truth eternal
Tells me I've a mother there."

This all accords with the idea of the imperfectness of the man without the woman.

FOR THE STRENGTH OF THE HILLS WE BLESS THEE.

WORDS BY E. L. SLOAN.

MUSIC BY E. S.

Andato.

f For the strength of the hills we bless thee, Our God, our fathers' God; Thou hast made thy children
 might - y, By the touch of the mountain sod: Thou hast led thy chos - en Is - ra - el To
ff freedom's last a - bode— For the strength of the hills we bless thee, Our God, our fathers' God.
p pp Adagio.

Thou hast led us here in safety,
 Where thy mountain bulwark stands,
 As the guardian of the loved ones
 Thou hast brought from many lands;
 For the rock and for the river,
 For the valley's fertile sod,
 For the strength of the hills we bless thee,
 Our God, our fathers' God.

We are watchers of a beacon
 Whose light must never die;
 We are guardians of an altar
 'Midst the silence of the sky:
 The rocks yield founts of courage,
 Struck forth as by thy rod:
 For the strength of the hills we bless thee,
 Our God, our fathers' God.

For the shadow of thy presence,
 Round our camp of rock o'erspread;
 For the canyons' rugged defiles,
 And the beetling crags o'erhead;
 For the snows and for the torrents,
 For the free heart's burial sod;
 For the strength of the hills we bless thee,
 Our God, our fathers' God.

VANDALISM.

The night reported by some of all the windows of an unoccupied house, at the 14th Ward, literally smashed in every part.

BY HANNAH T. KING.

Oh, reckless spirits, devastating boys!
 For only boys could do such deeds as this!
 Stay, and consider how your work alloys
 The hopes we entertain of future bliss.
 Here's destruction, reckless, willful, daring—
 Consider all the "make up" here portrayed!
 Does it not shadow forth a sad "don't caring"?
 A "Kearney" spirit, only just delayed
 By circumstances—that will one day rise
 And open a field for such Satanic deeds;
 Tell, to the wondering gaze of mournful eyes,
 Behold destruction, of which here's the seeds,
 Behold the reckless opposite of God,
 And God-like attributes—beneath His hand
 Salvation issues, even from His rod!
 Destruction only is His "strange" command.
 Salvation is the word engraved upon
 His universe, and this our eyes behold
 In the minutest or the grandest form:
 His salvation, that of God is born.

Boys, cease your vandalism ere it be too late;

Think for a moment on your coming life;
 Think of the sad inevitable fate

That must await a course with mischief rife,
 Think of your parents, how their hearts are pained
 To see their children such a course pursue—
 Save and build up, and see the lost regained,
 Your manhood then will have the honest due.

Man is creation's lord; but not to wield
 The besom of destruction or the iron rod,
 His tribune stands alone to save, to shield,
 To cherish all the attributes of God.

Boys, heed this lesson, simple though it be,
 It is the truth of heaven that I write;
 Let all in future great improvement see
 By gates, and bars, and windows kept "all right."

JUVENILE INSTRUCTOR

Is Published in Salt Lake City, Utah Territory,

ON THE FIRST AND FIFTEENTH OF EVERY MONTH.

GEORGE Q. CANNON, - - - - - EDITOR.

TERMS IN ADVANCE.

Single Copy, per Annum, - - - \$2.00.

Office, South Temple Street, One-and-a-half Blocks West
 of Tabernacle, Salt Lake City.